



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

of science and that of religion, but that from the tempering strife will spring an ampler, freer life. For science treats of the things without which man cannot live, religion of those without which life would not be worth while.

ROSWELL C. MCCREA.

*University of Pennsylvania.*

---

**Boyd, William.** *The Educational Theory of Jean Jacques Rousseau.* Pp. xiii, 368. Price, \$1.75. New York: Longmans, Green & Co., 1911.

This appreciative yet critical review of Rousseau's contribution to the progressive movement of modern education has especial interest and value for American readers. It is a clear analysis of the self-contradictory, yet self-complementary, message of the strange genius whose thought gave expression to a unique epoch in human development, and who became the most permanent record in literature of a phase of democratic ideal which embodied itself in the extravagances of the French Revolution and in the stately phrases of our own Bill of Rights. Perhaps there is needless repetition in the treatment of the main idea; but Prof. Boyd is a teacher, and knows well the value of the cumulative and recurrent touch. We recall no book which gives so sane and balanced a point of view which at the same time is so commendatory of Rousseau, and ranks him so high in the educational leadership of the modern world. The especial usefulness of the book to American readers lies in the fact that here in the United States we are trying out experiments in the "new education" which Rousseau first voiced in ideal, if he did not first lead in practical tendency. Prof. Boyd himself declares that "it is to the United States we must turn if we would see the re-incarnation of the Rousselian spirit at its best and at its worst," and he quotes Prof. James' arraignment of the "soft pedagogy which forgets the place of effort in life and education in the desire for interest" to give his statement weight. The immediate influence of Rousseau, as it is consciously perceived, can be seen here, it is true, in the "Child Study" movement, and in some elements of "Mother's Club" work, and in some of the more sentimental phases of the kindergarten movement. Yet anyone intimately and broadly acquainted with educational tendencies in America would be likely to qualify Prof. Boyd's remark by allusion to the fact that here we are consciously following Pestalozzi, Froebel and Herbart when we are emphasizing the individualistic elements in education rather than Rousseau; and following them where they most distinctly modify if not antagonize Rousseau. Here in the United States also we are now so under the mass pressure of effort toward environmental changes that the social and external elements in education threaten the very life of that effort to create a free and noble personality which constitutes the spiritual essence of the ideals of all these educational reformers. It may, therefore, be said that while in our country we are still trying many experiments along lines indicated by Rousseau and his disciples, we are also, with wide range of conscious or unconscious swing, already deeply immersed in the still newer and more confusing tendencies into which the modern industrial and political conditions have swept the school.

Perhaps few of those who have worked with children rather than with the theories about them would accept quite the position of leadership assigned

Rousseau by Prof. Boyd. The value of both Pestalozzi and Froebel to educational advance fibres upon a personal contact and study that one of Rousseau's faulty character and undisciplined temperament could not have. To agree with Prof. Boyd that the "supreme merit of Rousseau is that he brought about the Copernical change in educational thought and practice" surely requires the modification which is elsewhere furnished in the text of the book itself. With fine insight Prof. Boyd sums up the genius of Rousseau as "voicing the deep heart-yearnings of an unhappy generation coming to consciousness of its own state and finding that consciousness bitter." This will distinguish him for all time as a force to be known and justly estimated, rather than as a leader, for our time at least, in educational reform.

Each master change in the social ideal has had its necessary effect upon the ideal and method of education. And in order to understand why we wish to do thus or so with and for the children of a generation, in a particular country and condition, we must learn why the adults of that time and that country and that condition live and act in such or such a manner. It is as a key to the modern problems that Rousseau is most illuminating.

The chief value of a book like that of Prof. Boyd's, is that it calls renewed attention to the fact that all that is best in the modern "social movement" dates back to a morning prophecy of the worth and distinction of the individual. The tax-supported public school of America was brought to being by such faith as that of Horace Mann in "the infinite improvability of the human race," not alone through change of circumstance, but through development of personal power and character. While, as Prof. Boyd well says, Rousseau and many after him have thought of "education as a preparation for society but failed to see that education is also of necessity a preparation by society," we are now in danger of seeing the latter truth and ignoring the former. It is the special merit of Prof. Boyd's presentation of Rousseau's influence that it hints, if it does not fully expound, the present need for a deeper harmonizing of wider extremes of ideal than Rousseau's thought could grasp.

ANNA GARLIN SPENCER.

*New York School of Philanthropy.*

---

**Bradford, Ernest S.** *Commission Government in American Cities.* Pp. xiv, 359. Price, \$1.25. New York: Macmillan Company, 1911.

This book is one of a series in "The Citizens' Library of Economics, Politics and Sociology," edited by Professor R. T. Ely.

Part I traces the spread of the commission form and discusses in detail the agitation for and the salient provisions of the plans adopted, respectively, in Galveston, Houston, Des Moines, Cedar Rapids, Kansas, the states of the Upper Mississippi Valley, Texas and Oklahoma, Massachusetts, West Virginia, Tennessee and the South, and Colorado and the Pacific states. It also includes discussions of preferential voting and the City Managing Plan.

Part II discusses comparatively the essential features of the commission plan: The relative merits and provisions as to the small board, election at large, concentration of municipal authority, departmental responsibility; checks,